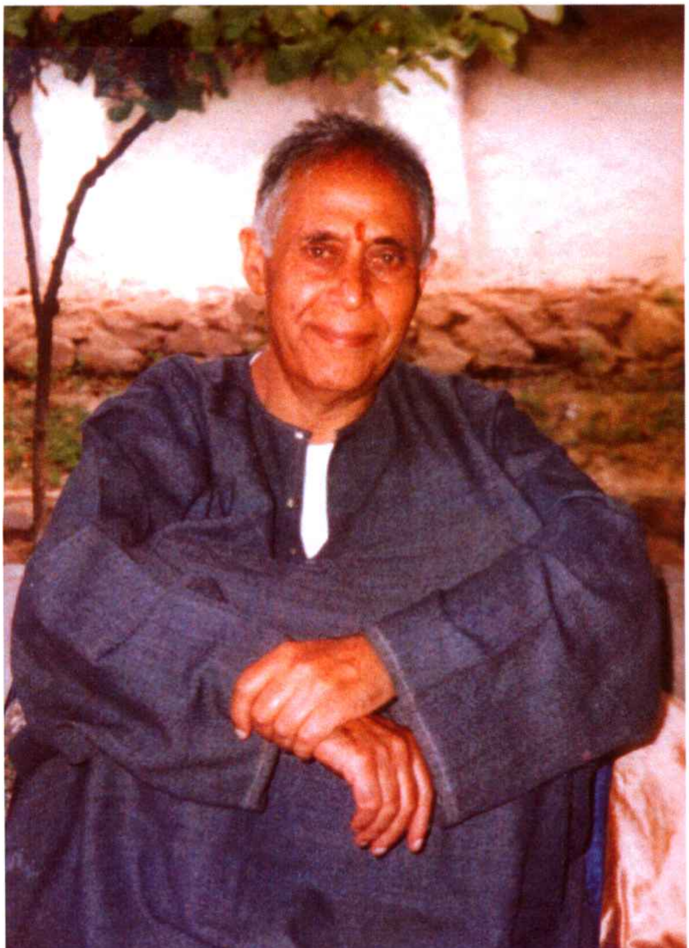
Abhinavagupta's

Bodhapanchadashika

Fifteen verses on Wisdom

Translated by
Swami Lakshmanjoo
Ishwara Ashram, 1980.



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Published by:

Universal Shaiva Fellowship

First Printing Transcription, 2006.

ISBN: 81-88194-03-4

For Information contact:
Universal Shaiva Fellowship – U.S.A.
www.universalshaivafellowship

Ishwar Ashram Trust – India.
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Abhinavagupta's Bodhapañcadaśikā

Swamiji:

They are fifteen *ślokas* were composed by Abhinavagupta, explaining the brief exposition of Shaivism, doctrine of Shaivism; briefly, in brief words, in fifteen verses.

anastamitabhārūpa stejasāṁ tamasāmapi /
ya eko'ntaryadantaśca tejāṁsi ca tamāṁsi ca //1//

That one being, *ya eka*, that one being, whose glamour of light does not vanish in all external lights and in all external darknesses; external lights and external darknesses, in those. As the light of a candle expires in the presence of the light of sun, light of candle does not shine . . .

John:

It is overpowered by the light of [sun].

Swamiji:

. . . it is overpowered. But whose glamour of light is not overpowered by all external lights, and is not overpowered by all external darknesses. And all external lights and all external darknesses reside in that Supreme light, in that Supreme light of consciousness.

And *yadantaśca tejāṁsi ca tamāṁsi ca*, and you will find all these external lights and external darknesses are residing in that Supreme light of God consciousness.

sa eva sarvabhūtānāṁ svabhāvaḥ parameśvaraḥ /
bhāvajātaṁ hi tasaiva śaktirīśvaratāmayī //2//

That being is *sarvabhūtānām svabhāvaḥ*, that being is nominated as Lord Śiva. And *sarvabhūtānāṁ svabhāvaḥ* this is the Lord Śiva who is the nature of all beings, who is the existence of all beings. And this external collection of objective world, external objective world is *tasyaiva śaktir*, is his energy, it is not beside his energy. This external world is the expansion of his energy only, which is filled with the glamour of the glory of God consciousness.

So, it is decided that Lord Śiva is the energy holder and this universal state of the objective field is his energy, his Śakti.

śaktiśca śaktimadrūpā vyatirekaṁ na vāñcchati /
tādātmyanayornityaṁ vahnidāhakayoriva //3//

Do you understand it?

It is very easy!

Śaktiśca śaktimadrūpāt, now if you distinguish between Śakti and Śiva . . . what is Śakti?

Śakti is this whole universe. And from which this universe comes out is Śiva. And this Śiva and Śakti *vyatirekaṁ na vāñcchati*, does not recognize separation from each other. They are not separated from each other . . . who?

John:

Śiva and Śakti.

Swamiji:

Śiva and Śakti, i.e. Lord Śiva and this world.

Śaktiśca śaktimadrūpā vyatirekaṁ na vāñcchati, tādātmyam anayornityaṁ. So they are interconnected with each other, Śakti and Śiva. This state of Lord Śiva and the state of the universe is interconnected with each other. *Vahnidāhakayoriva*, just as the fire is connected with heat; heat is not separate from fire, fire is not separate from heat.

> *sa eva bhairavo devo jagadbharaṇalakṣaṇaḥ /*
> *svātmādarśe samagraṁ hi yacchaktyā pratibimbitam //4*

He is the *God Bhairava*, he is only *God Bhairava*, and *jagat bharaṇa lakṣaṇaḥ*, and he creates, he protects, and he destroys and conceals and reveals his nature in the cycle of world. So he protects, so he gives strength to this universe. So the universe and the universe holder, the creator of universe are one.

Svātmādarśe samagraṁ hi yat śaktyā pratibimbitam. But this universe is created by Lord Śiva. It is not created in such a way that it is created just as a woman creates a child, i.e. separately from herself. It is created in his own nature; this whole universe is created by God in his own nature. Just as you find the reflection of the universe in a mirror. The reflection of universe in a mirror . . . so this whole universe is created just like as the whole universe you feel in mirror. It is just the reflection of Lord Śiva. This whole universe is just *pratibimba* [reflection], it is not in such a way created that it is separate from Lord Śiva. It is created as a city is found in mirror.

Bruce P.:

But there is no city separate from the mirror. There is only the city on the mirror?

Swamiji:

City on the mirror, there is no separate city. In place of separate city it is *svātantrya*, i.e. by his freedom he has created this whole universe in his own nature.

John:

Just like a reflection in a mirror.

Swamiji:

Yes . . . and that who gives reflection is not universe, it is *svātantrya* of Lord Śiva. By *svātantrya* he has created this universe in his own nature.

> *tasyaivaiṣā parā devī svarūpāmarśanotsukā /*
> *pūrṇatvaṁ sarvabhāveṣu yasya nālpaṁ na cādhikam //5*

Tasyaiva parā devī, this collective state of universe, which is reflected in the mirror of God consciousness, this whole universe which is reflected in the mirror of God consciousness is his supreme energy [*parā devī*].

And why he has created this supreme energy in his own nature? Just to recognize his own nature.

This whole universe is just the means to recognize Lord Śiva. You can recognize Lord Śiva through the universe. You cannot recognize Lord Śiva by abandoning the universe.

So you have to observe and experience God consciousness in the very activity of the world. If you remain cut off from the universe and try to realize God consciousness it will take centuries. If you remain in universal activity and be attentive to realize God consciousness it will be very easy to for you to understand. So this outside universe is created just for the sake of realizing his own nature.

That is why it is called Śakti. This whole universal state is called Śakti, this is the means to realize ones own nature.

Bruce P.:

Without Śakti, Śiva did not realize his own nature?

Swamiji:

Śiva cannot be realized. Śakti is the source to realize Śiva.

Bruce P.:

Yes, but you said that, 'this was created so that he could realize his own nature', before creation what was he?

Swamiji:

No, the knowledge was there, but it was centralized in his own nature.

Bruce P.:

But he did not recognize it?

Swamiji:

Yes . . . he was not recognizing. It was there!

Bruce P.:

It is there?

Swamiji:

He wants that nature to be recognized by himself, yes.
So how can he recognize?
He must become ignorant first, then he can recognize.

Bruce P.:

But why should he want to recognize?

Swamiji:

It is *svātantrya*. Because if he does not recognize it what is the fun of the universe? Universe is created just to recognize him.

John:

Just for fun really.

Swamiji:

Just for fun, yes . . . it is *svātantrya*.

This is why in Shaivism this is *svātantrya vāda* everywhere, [exposition of *svātantrya*]. If he were only Śiva he was there, he was in his full splendor of God consciousness . . .

Ernie:

There is no lack there?

Swamiji:

No, it is full, it is already full.

Ernie:

Yes.

Swamiji:

When fullness is overflowed . . . you know what happens afterwards?

He wants to remain incomplete, he wants to appear as incomplete, just to achieve completion. So this is the *svātantrya*. This *svātantrya* has created this whole universe. So in universe there is ignorance, and for ignorance you want to get rid of that ignorance. And there is a way, there is a way, that in the activity of world you will meditate and *bas*, reach the state of God Consciousness.

So this is the fun of *svātantrya*.

Bruce P.: But then, the highest state is slightly lacking?

Swamiji: Why?

Bruce P.: Because, if he has to depart from it in order to enjoy it again?

Swamiji: No, don't you . . . have you not experienced when you are overjoyed.

Bruce P.: Yes.

Swamiji: You want to grief [grieve] . . . you want grief at that moment.

Bruce P.: Yes, you leave it slightly.

Swamiji: You leave it, you leave it when it is overjoyed.

nijaśaktyā vaibhavabharāt aṇḍacatuṣṭya

When it is overflowed, when it overflows then you want to disconnect it.

Ernie: So that's his position?

Swamiji: That is his position . . . disconnected because of too much of it [joy]. You want to get disconnected from that state and then connect yourself, [then] it gives pleasure, that is *svātantrya*.

This is why this whole universe is created. Otherwise there was no reason to create this universe, when God was there already in his own knowledge, completely.

Bruce P.: But then in his own, then he is slightly lacking, without uniting with the universe?

Swamiji: No has to unite it, he has come in universe.

Bruce P.: Yes to enjoy . . .

Swamiji: To enjoy his own fullness of God Consciousness. Fullness of God consciousness he has enjoyed already, he was enjoying already.

Bruce P.: But then something happened?

Swamiji: No, too much, it was too much. So he wanted to disconnect it . . .

Ernie:

He just expanded.

Swamiji:

. . . disconnect it for the time being and realize it again. So it is *unmeṣa* and *nimeṣa*. *Unmeṣa* is flourishing of that God consciousness, and *nimeṣa* is winding that God Consciousness, extract and contract. Expansion and [contraction]; *unmeṣa* and *nimeṣa*.

Bruce P.:

Unmeṣa is expansion.

Swamiji:

Unmeṣa is expansion, *nimeṣa* is . . .

Bruce P.:

Contraction.

Swamiji:

Yes.

This is *svātantrya*. So this is the way, how this universe is created. Otherwise there was no room for this universe to be created.

What for . . . if God Consciousness was already full?

But it was over, over . . .

Ganjoo:

Overflowing.

Swamiji:

. . . overflowing, and then he wanted to do something else.

Ernie:

When it was overflowing, Śakti was still . . . ?

Swamiji:

Śakti was in his own nature . . .

Ernie:

At that time.

Swamiji:

. . . at that time. When it overflowed too much then he had to separate Śakti from his nature. And then in Śakti also Śiva is existing; and that Śiva was ignorant, and he wanted to have this fullness of his knowledge as before.

This is the way.

John:

So he contains both of those in himself at the same moment, though. There is not a point where he is separated from the universe and then . . .

Swamiji:

No, at the moment he realizes his nature from ignorance to knowledge, he experiences at that very moment that it was already there. This is the proof, this is the proof of his being already filled with knowledge in ignorance also. In ignorance also, when this ignorance vanishes from that individual, he experiences and this memory comes in his mind that, "it was already there, it was already there." [This memory comes] at the time of knowledge, at the time of existence of God Consciousness.

Ernie:

So there was never really any separation at all?

Swamiji:

No, [that] separation seems to be . . .

Ernie:

Yes.

Swamiji:

. . . by *svātantrya.* This is the way, how this universe is created. Otherwise there was no room for universe.

You see you are happy, you are sad, you are in the center; I am too much happy, somebody is overflowing with happiness. In the same way this differentiation has come out because of that overflowing of that God Consciousness. The ecstasy of God Consciousness is overflowing and then this happened to his own nature.

śiva eva gṛihīta paśubhāvaḥ

Śiva has taken the formation of *paśu*, i.e. ignorant, beast. He has become beast.

Ernie:

A rock.

Swamiji:

A rock . . . rock also.

But at that very moment too, also, *svarūpāmarśanotsukā; svarūpa āmarśana* is there, she is fond of . . . the Śakti, which is the embodiment of universe, she is found of having, possessing the state of God Consciousness. And *pūrṇatvaṁ*, she is complete there also. In the state of ignorance also she is complete; complete in each and every object. *Pūrṇatvaṁ sarvabhāveṣu* and this completion in each and every object is neither *alpa* [too little] nor too much. It is same as it was in the state of fullness of God Consciousness before creation of universe. It is the same there also.

Bruce P.:

At the point of the object?

Swamiji:

At the point of object also; in ignorance, in the field of ignorance, in the cycle of ignorance also it is full. Because this fullness he does not know, he does not know that I am full, he knows only at the time of realizing his own nature. When he realizes his own nature this memory comes in him, in his mind, "that I was already full, what for I was meditating?"

eṣa devo'nayā devyā nityaṁ krīḍārasotsukuḥ /
vicitrānsṛiṣṭisaṁhārān-vidhatte yugapadvibhuḥ //6//

Eṣa deva this supreme Lord Śiva who is all pervading-*vibhuḥ, anayā devyā* along with this energy of his own nature . . .

Which is his energy?

Devotee:

Svātantrya.

Swamiji:

The universal existence. The universal, the cycle of universe is his energy.

. . . with the cycle of universe this Lord Śiva *nityaṁ kriḍārasotsukaḥ*, he is fond of playing and playing and playing and falling.

Look at Viresh [a young boy], when he is too much excited he jumps, he hits his head. In the same way God has done this. He has crushed his own nature because of too much of ecstasy. He wants to disconnect that ecstasy. But that ecstasy in its real way cannot disconnected at all, he knows that. But still for fun he disconnects this for the time being. And at the time of again realizing his own nature he feels that it was already there.

Bruce P.:

He doesn't completely disconnect, doesn't he remain in non-ecstasy?

Swamiji:

Non-ecstasy, yes, he just ignores ecstasy.

And, *vicitrān sṛiṣṭi saṁhāran vidhatte yugapad vibhuḥ*. He creates *vicitrān sṛiṣṭi saṁhārā,* he creates varieties of creation and varieties of destruction. He creates birds, he creates bugs, he creates all nonsense in this world. Whatever is possible, whatever is not possible, he creates that.

Bruce P.:

The purpose to see . . . ?

Swamiji:

The purpose to see that God Consciousness is also there.

And he creates it *yugapat*-simultaneously, he does not create it create this in succession.

> *atidurghaṭakāritvam-asyānuttamameva yat /*
> *etadeva svatantratvam aiśvaryaṁ bodharūpatā //7//*

This *atidurghaṭakāritā*, this can be done, this kind of action cannot be indulged by any other power in this universe, only Lord Śiva can do this. Lord Śiva can just ignore his own nature totally altogether by his own *svātantrya*. And although he knows that if he totally ignores that; see rock, see in rock, where is the . . .

Ernie:

Glamour?

Swamiji:

. . . existence of Lord Śiva ?

In rock there is nothing, it is just rock.

Bruce P.:

That is what he sees?

Swamiji:

Yes, he wants to disconnect his God Consciousness altogether in his creation and see that it is not disconnected. Although it is disconnected, it is not disconnected. In real sense it is not disconnected. So it is *ati durghaṭa kāritvam; asya anuttamam,* and supreme, supreme active *durghaṭa kāritvam; durghaṭa kāritvam* is action which cannot be acted by any other power except Lord Śiva.

How can you become . . . if you are life-full, how can you become with out life?

You cannot!

But he can, Lord Śiva can become without life. Lord Śiva can become *jaḍa* [inert], i.e. altogether just disconnected totally from God Consciousness. He can do it.

So *atidurghaṭa kāritā* is attributed to Lord Śiva only.

And it is supreme way of acting. This kind of drama is super drama. It is not drama . . . [for example] you can play parts, but with life, you cannot play part of rock . . . can you play? In drama, in that screen; in that screen you cannot play the part of rock.

Bruce P.:

No I can't.

Swamiji:

He can become rock. He can become such a thing that cannot, there is no . . . absolutely absences of complete consciousness.

Etadeva, this is his *svātantrya*, this is his glory, this is his intelligence. So he is *etadeva svātantryam*, so he is perfectly independent, perfectly glorious and perfectly intelligent. This is the intelligence. Intelligence is not that you will become, you will play the part of lady. Intelligence is, you will play part of rock, you will part of tree, this is intelligence. And this kind of intelligence is found only in the state of Lord Śiva and nowhere [else].

paricchinnaprākāśatvaṁ jaḍasya kila lakṣaṇam /
jaḍādivilakṣaṇo bodho yato na parimīyate //8//

Now on the contrary, that state of consciousness, which can play part only in individual way. He [Lord Śiva] does not [only] play part when he is rock, i.e. when he has taken part of rock. At the same time, at that very moment, he has becomes tree, at that very moment he has become bird, he has become tiger, he has become jackal, he has become man, he has become human being, he has become God; *Brahma, Rūdra, Viṣṇu, Īśvara, Sadāśiva*. And all these he has become simultaneously.

This is *aparicchinna prakāśatām*. So in this way he spreads his nature, he expands his own nature. But *jaḍa*, on the contrary that person who is *jaḍa* [inert] he cannot. If he lives in such and such place, he cannot live . . .

Ernie:

Simultaneously

Swamiji:

. . . simultaneously in other place. If you are living in Kashmir you cannot . . . nobody will experience your existence in the United States, at that very moment. When you go there you will ignore the existence of here. This is not found God Consciousness. God Consciousness is everywhere in each and every way, all the time, in present, past and future he is unlimited.

So this limited *prakāśa rūpatā* is attributed only to *jaḍa*.

What is translation of *jaḍa*?

Bruce H.:

Inert

Swamiji:

Inert.

Ganjoo:

Insentient.

Swamiji:

Insentient [unconscious].

Bruce P.:

But he has created that. A rock is the creation of God?

Swamiji:

Rock is creation of God only when it is rock only. Rock is God itself when it is rock also, it is human being also, it is God also, it is tree also, it is bird also. Then it is God . . . do you know, i.e. universal way!

When it is [*jaḍa*-limited] . . . when it is only rock, then it is rock. And when it is rock also, at the same time tree also, it is bird also, it is Denise also, it is Bruce also, Ernie also; everybody and Lakṣmaṇjoo also, it is God.

So when this kind of cognition is surviving, then this is the survival state of God, i.e. God not rock. Rock is then rock when it is only rock, *paricchinna prakāśatvam; paricchinna*, that is limited state of being is *jaḍa*. *Jaḍātvilakṣaṇo bodha*, this *bodha*, the possessor of *svātantrya* is *bodha*, he is absolutely *vilakṣaṇa*.

Vilakṣaṇa is . . . what is *vilakṣaṇa*?

Prof. Prof. Gnoli:

Indifferent.

Swamiji:

Indifferent from that *jaḍa*.

Yato na parimīyate, so cannot recognize him in one way. If you recognize him in one way, on the other side you will recognize him in another way. And at that very moment you will recognize him in other way.

Bruce P.:

But that is his play through, that is why he has created differentiation?

Swamiji:

That is play. And in this play he has played this kind of trick also at the same time–adjusted trick–that rock has become only rock.

Bruce P.:

Then what use is that rock to him?

Swamiji:

No he enjoys, he enjoys the state of rock. And rock individually and universally also he enjoys. But rock does not enjoy. Rock itself does not enjoy, because it is limited. He, on the contrary, (this is two way existence; ignorance and knowledge), when there is knowledge, rock is not only rock. Then rock is universal, i.e. rock is rock also, rock is Denise also, Stephanie also, everybody. Rock is *almirah* [cupboard] also, in that way. When rock is rock, just ignorant; then it is rock, nothing else. It is limited, crying, in crises, screaming, yelling, sad, not satisfied.

But at the same time God is satisfied in rock.

Ernie:

The ignorance aspect?

Swamiji:

The ignorance aspect, he enjoys that, because he knows the ignorance is not in real sense ignorance at all. He enjoys that.

This is the reality of Kashmir Shaivism as explained by Abhinavagupta.

evamasya svatantrasya nijaśaktyupabhedinaḥ /
svātmagāḥ sriṣṭisaṁhārāḥ svarūpatvena saṁsthitāḥ //9

So *asya svatantrasya*, this Lord Śiva who is *svatantra*, all-round *svatantra*, *svatantra* is independent; *nija* Śakti *upabhedinaḥ svātmagā sriṣti saṁhārāḥ*. This creations and destructions, variety of creations and the variety of destructions are existing in his own nature, and at the same time existing in its own way, which is ignorance. In the field of ignorance, the field of ignorance is also there.

Ernie:

That's its own way?

Swamiji:

Yes.

And at the same time, it is why our masters have explained us to meditate; to meditate to find out, "what rock is!"When you meditate, then rock will become universal. Then there is nothing there is no problem. When there is only rock there is problem, when there is only Bruce there is problem, when there is only John there is problem. When John will come to know that he is Universal, there is no problem. It is why meditation is produced for realizing the reality of God Consciousness in Shaivism.

So this *sriṣṭi saṁhāra*, this creation and destruction are done in two ways, i.e. creation in the cycle of knowledge and creation in the cycle of *kriyā* [action]; creation and destruction. Creation and destruction in the cycle of *kriyā*, and creation and destruction in the cycle of knowledge. Creation and destruction in the cycle of *kriyā* is just what it is.

For instance there is mountain, it is created; it is created, it is in action. Its action after one thousand centuries, it will become dust. It will fall and . . .

John:

It will crumble.

Swamiji:

. . . it will crumble, it will become [dust]. So it is in action, this is in action. Now it must, you must, you have to divert this activity of this created thing into knowledge, in knowledge. Then it will possess the seat of universality. In that universality there is knowledge it is *jñāna, pūrva jñāna.*

So this *sriṣṭi* and *saṁhāra*, creation and destruction; when action is created knowledge is destroyed, when knowledge is created action is destroyed.

You know how action is destroyed?

For instance, if I perceive this mountain, it is in action; if I perceive it in my knowledge, knowledge of God Consciousness, I won't feel that it is in action then. Because after one thousand centuries when it will become dust; after one thousand centuries when it will become dust, I will feel that it has taken the formation of dust, it is not destroyed. So it was not in action, it was in knowledge.

So this is *vicitra sṛiṣṭi saṁhāraḥ,* the variation of creation and destruction takes place in this way.

Bruce P.:

How is knowledge destroyed by action?

Swamiji:

Huh?

Bruce P.:

Will you tell how knowledge is destroyed by action?

Swamiji:

As Lord Śiva has destroyed his nature in *jīva bhāva*, *paśu bhāva* [individual state]. When he has become ignorant, he has destroyed his nature, knowledge, by becoming *jīva*, limitation.

Ernie:

So, that knowledge then is the knowledge of true nature?

Swamiji:

Knowledge, we have to hold knowledge, we have to search knowledge.

Ernie:

But that knowledge is the true nature of that mountain. The knowledge that you are speaking of isn't how many rocks are in the mountain?

Swamiji:

When knowledge is there, then there is universality. Universality is "rock is also God, dust is also God".

Ernie:

Ah, this is the knowledge!

Swamiji:

This is the knowledge.

Ernie:

Real though, real knowledge.

Swamiji:

And there is no difference between that dust after two thousand centuries, that dust, and rock, i.e. before two thousand centuries rock, the shape of rock, and after two thousand centuries the shape of dust, there is no difference between this when there is knowledge.

Ernie:

Real knowledge.

Swamiji:

That is God.

Bruce P.:

What is the purpose of action?

Swamiji:

It is *svātantrya*, it is play.

Bruce P.:

To realize himself?

Swamiji:

To realize . . . no, it is just his own play.

Bruce P.:

For no purpose at all?

Swamiji:

No, there is purpose.

Bruce P.:

What purpose?

Swamiji:

Just play, this play is purpose.

Bruce P.:

It is not to reflect himself on his own screen?

Swamiji:

No, there is no effect at all, no effect in both ways.

Because if it was only in action not in knowledge, whenever after many lives this knowledge takes place, he will find out and he will recognize that nothing had happened at all from the very beginning of ignorance . . . I was already there.

Bruce P.:

Yes, but he acted, and the knowledge was destroyed.

Swamiji:

So it is trick, it is trick, it is not destroyed at all. It is a trick to appear as if it is destroyed.

Ernie:

This is the play.

Swamiji:

This is the trick, this is play. He is tricky Lord Śiva.

Ernie:

But, you know, so many people in the west have an idea that the God is compassionate, and all loving, and all understanding. But if you have an idea that God creates and destroys your ignorance, and if you are suffering because you are ignorant, or whatever reasons, then that position is not able to . . .

Swamiji:

No, when it is realized then there will be no difference, you won't feel any difference in being compassionate and in absence of compassion.

John:

But there's nobody for God to be compassionate to . . .

Swamiji:

No . . .

John:

. . . only to himself?

Swamiji:

. . . at that moment. He transcends, these limited boundaries of dualistic ways of thought he transcends at the time of knowledge. He comes out from these narrow boundaries.

Ernie:

So then as far as compassion, not compassion, that doesn't exist?

Swamiji:

That exists.

Ernie:

But not in a real way?

Swamiji:

No, that exists in real way. That exists in real way, but you have to find out.

Ernie:

So then God has really nothing to do with morals?

Swamiji:

Morals?

Ernie:

Yes.

Swamiji:

No, that is not the point.

Ernie:

Yes, I know that's not, but for so many people it is the point though?

Swamiji:

No, it is the course for beginners to tread, that there must be morals, there must be character, there must be everything; it is for us. Not when you realize it, when you realize it in complete way then . . .

Ernie:

Then you that *svātantrya*?

Swamiji:

. . . this is Shaivism. Then you come to the point of Shaivism afterwards. Then at that moment right and wrong has nothing to do. But till then we have to follow all the rules and regulation of *Śāstras*, till then.

Ganjoo:

Ethics.

Swamiji:

Yes.

Ernie:

No, but the reason I am curious is, "why do you have to follow the rules, if it doesn't matter anyway?"

Swamiji:

Yes, that is true, it does not matter anyway. But it matters in the beginning. It carries you away from that point.

Ernie:

Of that experience of the true position, "I see!"

Swamiji:

Yes.

Once you realize that experience of true position, then there is no . .

Ernie:

No problem.

Swamiji:

asyāṁ bhūmau sukhaṁ duḥkhaṁ /
bandhau mokṣasciti jaḍa
ghaṭakumbhavat ekārthaḥ //

At the time of reaching that supreme state of God Consciousness pleasure and pain has no value. Pleasure is the same, pain is the same, death is the same, life is the same; death and life are the same. *Sukhaṁ bandhau mokṣaḥ,* bondage and liberation [are the] same, existence and non-existence, same; rock, becoming rock, becoming intelligent, same. At that moment.

Bas [enough] . . . have you enjoyed Sir?

Prof. Gnoli:

Yes, yes.

John:

We did number 9 I believe, is it?

Swamiji:

Yes, 9 is complete.

Next, it will be finished, along with Tantrāloka. Tantrāloka won't be finished on Wednesday. Wednesday is another lecture.

Prof. Gnoli:

It is a difficult book.

[Track 9. (10:30), gap in recording.]

Swamiji:

. . . can be ignorant.

Ernie:

Yes, this is . . .

Swamiji:

Another person is filled with knowledge. If at the same time, another person is filled with knowledge, where is ignorance?

Ernie:

Where is ignorance?

Swamiji:

Hum . . . there is no problem.

Ernie:

No, one person has a problem!

Swamiji:

No, if you have got, you are ignorant . . .

Ernie:

And you have knowledge.

Swamiji:

. . . and I have knowledge, what that . . . it is one!

Ernie:

No then I suffer.

Swamiji:

No, you are not separate from me, I am not separate from you. If I am all-knowing, and you are all not knowing.

Ernie:

Aha . . .

Swamiji:

Good.

Ernie:

For you.

Swamiji:

No, for you both. For . . .

Ernie:

How can it be good for me?

Swamiji:

No, if there is only one being . . . if there is only one being, if you once realize there is only one being in the universe, they are not separate beings. If they are not separate beings where there is the problem?

Ernie:

But I am in ignorance and I don't realize that?

Swamiji:

Then you have to perform . . .

Ernie:

Then I have a problem.

Swamiji: . . . yes, you have to perform rituals, you have to perform character, conduct, all rules and regulations. When once you realize that, when you come to that point of realization.

[For instance] you are ignorant, you are ignorant. At the same time, I am not ignorant.

Ernie: Yes.

Swamiji: You are ignorant, you are not ignorant.

Ernie: I have both these qualities?

Swamiji: There, at the point of knowledge.

Ernie: Knowledge, yes.

Swamiji: Then the problem is solved.

Ernie: But then the question arises why is it that conduct . . . ?

Swamiji: There can't be why!

Ernie: But why is it that rituals and conduct . . .?

Swamiji: It is trick to show that it is not at all.

Ernie: No, but then, what about a man who becomes debauched, and he goes the other way, and he becomes less moral . . .

Swamiji: Yes, less moral.

Ernie: . . . more wild. Isn't it possible him to also, then the same?

Swamiji: No, he going down and down, he is going down below. He is falling in the pit of darkness. He is falling in the pit of darkness, and at the same time he is falling just to rise.

Ernie: He is falling just to rise?

Swamiji: Yes, when he will come . . .

Ernie: Hit the bottom?

Swamiji: No.

. . . when he will receive good beating in the bottom, then he will try to rise, then he will try to rise. At the time when he has risen, when he has risen and he has known that he was [fallen], he will laugh to himself. He will laugh to himself and he will know that, "I have not fallen at all . . . it was only play".

Ernie:

No, my question is, why is good conduct, why does that promote knowledge?

Swamiji:

Because everything is good there. Because at the place of God Consciousness, at the state of God Consciousness, everything is good, everything is divine, there is nothing bad. Bad is only created to feel the goodness, to get good taste of goodness.

Ernie:

Contrast.

Swamiji:

Yes.

Bruce P.:

So, a little bad is good for one?

Swamiji:

Yes in some place. Too much bad is also good. You get bad, bad, bad and worse and at the same time you will drown, and then you will get good beating there. You will get good beating there and try to rise. That is the trick . . .

Ernie:

But the real massage is . . .

Swamiji:

. . . nothing is done.

Ernie:

. . . that good conduct is the way you rise.

Swamiji:

Because there is all goodness. And from that goodness everything has come out, bad good and everything has come out. It is the embodiment of goodness, embodiment of purity, embodiment of divinity.

Ninth is finished, huh . . . 10th.

teṣu vaicitryamatyantam-ūrdhvādhastiryageva yat /
bhuvanāni tadaṁśāśca sukhaduḥkhamatirbhavaḥ //10

In the previous *śloka* he has explained that this varieties of creation and destruction are residing in his own nature. He destroys this universe, he creates, protects, conceals and reveals; but that too is done in his own nature. That he has in previous *śloka* explained.

Now he, in this *śloka* he says, *teṣu vaicitryam*, and you find varieties of creation and destruction in this world. This is variation i.e. they don't tally with each other.

For instance, in twentyfour hours time the span of life ends in mosquitoes; those mosquitoes who are fighting with each other, their span of lifetime is twentyfour hours. And that twentyfour hours is equal to their one hundred years. And our twentyfour hours is twentyfour hours as we see. And our span of life is one hundred years at the most. And then our one hundred years is . . . no our six months time, six months period is [for] Gods and those who have died in pitṛīloka-[deceased ancestors]; and they are residing in pitṛiloka, their span of life time is equal to . . . one day of twentyfour hours is equal to our six months to them. Our six months pass and there [in pitṛīloka] only twentyfour hours pass.

And in the same way it expands, the span of time expands by and by and ultimately Lord Śiva's twinkling of eye. It is just to make you understand that his twinkling–exactly it is not twinkling of eye also–it is just a flash. In twinkling of eye the destruction of one hundred years of *Sadāśiva* expires; one hundred years of *Sadāśiva*. You can calculate one hundred years of *Sadāśiva*, how much span of time is one hundred years of *Sadāśiva*. And one hundred years of *Sadāśiva* are over in one twinkling of Lord Śiva. He opens his eyes and *Sadāśiva* is created; he closes his eyes and *Sadāśiva* is destroyed, i.e. one hundred years of *Sadāśiva* end.

So this is *vaicitrya*.

Perhaps he [Prof. Prof. Gnoli] has come?
Just see . . . has he come?

Teṣu vaicitryam, so you find varieties of this time. So you cannot depend upon any time. Time is only, time only appears, it does not exist.

Bruce P.:

You were talking about varieties of creation and destruction?

Swamiji:

Yes, varieties of destruction and creation is according to the time. A human being is destroyed after one hundred years, of his [time]. So this is time, after that particular time he ends, his span of lifetime ends. In the same way span of lifetime of *Sadāśiva* ends at the top. And this is only twinkling of eye of Lord Śiva. This is variety, which we come to know in this universe of one hundred and eighteen worlds.

Teṣu vaicitryam atyantam ūrdhvādhastiryageva yat. Some are created in the upper cycle, some are created in down below, some are created in the center, and it is like that. Some are created in sideways, and there are one hundred and eighteen worlds, those are created. *Tadaṁśāśca* and small portions of worlds are created attached to those worlds. Pain is created pleasure is created, intellectual power is created, according to the status of being. You see that mosquito has intellectual power according to its existence, and Lord Śiva has intellectual power. And that intellectual power is also a trick, he cannot understand what is meditation.

Who?

Denise:

Lord Śiva ?

Swamiji:

No this mosquito.

Denise:

Oh, the mosquito!
[Laughter . . . !]

Swamiji:

Mosquito cannot understand, Lord Śiva can. So this intellectual power is also created in variations. This is *bhavaḥ*, this is world.

yadetasyāparijñānaṁ tatsvātantryaṁ hi varṇitam /
sa eva khalu saṁsāro jaḍānāṁ yo vibhīṣakaḥ //11//

Yadetasya aparijñānam. Now if we don't understand like this, i.e. that this is only trick, there is no time, actually there is no span of time, it [only] appears like that. If it were correct time, then there would have not happened this difference of time. Only your one-day is equal to one hundred years of mosquito; in one-day time he is created, he protects, he does everything of his own and he is destroyed.

Ernie: Twentyfour hours would be the same for everybody?

Swamiji: Yes, twentyfour hours according to your own cycle, twentyfour hours according to the cycle of Lord Śiva, no, not Śiva, *sadāśiva*.

And not knowing this, when you don't know it . . .

What?

Bruce P.: The difference.

Swamiji: The difference.

. . . *tat svātantryam*, that too is independent *svātantrya* of Lord Śiva. You should not go in the depth of why, why it is not understood. If it is not understood that too is *svātantrya* of Lord Śiva. *Sa eva khalu saṁsāra*, and that is world. That not knowing, not knowing in that way is *saṁsāra*-this existence of world.

Jaḍānāṁ yo vibhīṣikaḥ and those who are ignorant, they are terrified, it terrifies them. This kind of *svātantrya*, this kind of independent *svātantrya* of Lord Śiva terrifies those who are ignorant, they cry.

Bruce P.: Not knowing that they don't know?

Swamiji: No, they don't know; they don't know that they don't know.

Bruce P.: They feel that they don't know?

Swamiji: No they don't feel, if they would feel 'they don't know', then they would know. As soon as they feel that they don't know they would know.

Bruce P.: Then what terrifies them?

Swamiji: Not knowing! Just not knowing, and not knowing that they are not knowing.

Ernie: Pure ignorance

Swamiji: Pure ignorance. Not knowing that they are ignorant.

Bruce P.: How do they know that they are ignorant?

Swamiji: They don't know they are ignorant.

Ernie: They think they know.

Swamiji:

They think that they know, but they are ignorant. They know that they are living in *saṁsāra* and they don't know the difference of time; that this is different in each and every being. They don't know that. That not knowing that is *saṁsāra,* and that too is the sweet will or *svātantrya* of Lord Śiva. He has created this not knowing also.

And this not knowing terrifies those who are ignorant. They are caught in that grip, they cry.

tatprāsādara . . . . // *12*

Tat prādāda, now what happens to some people who know afterwards, i.e. who come to this understanding that it is only just trick. Yogis understand that it is only trick, there is no time, actually there is no span of time. If there was, if this was true that there was time . . . why [is there] difference?

Denise:

It would be consistent.

Swamiji:

This would have been only equally at all.

Ernie:

Twenty-four hours for mosquito, same for human, same for Śiva.

Swamiji:

Yes, but it is not.

Bruce P.:

Is he speaking specifically of time, or just all varieties of creation?

Swamiji:

All varieties of creation in the grip of time. They have been entangled in the grip of time-*kāla*; that is *kāla*, *kāla* is time And time is controlled by the Lord of death. When there is time there is death, when there is time there is birth. When there is the kingdom of time there is everything, i.e. there is pain, there is pleasure, there is sadness, there is happiness, there is joy, there is pleasure, there is sex, there is not sex, there is detachment, there is attachment. When you are caught in the grip of time, according to your own capacity.

Now . . .

tatprāsādarasādeva gurvāgamata eva vā /
śāstrādvā parameśasya yasmāt kasmadupāgatam //*12*

Now sometimes, in some places, on some occasions, it happens that grace is showered to some person, grace of Lord Śiva. When grace of Lord Śiva is showered to some particular person, or *guru āgamata eva vā*, or by the teachings, or vibrating force of your master.

Bruce P.:

What force?

Swamiji:

Vibrating force. Your master vibrates his Gods Consciousness in you, and you come to this understanding that there is no time. You

understand what is this, what trick is this played by Lord Śiva. Otherwise you don't understand that you are football. You understand that you are playing yourself, you are player, and that is false notion. You are not player, you are played. And then when, by the grace of Lord Śiva, or by the grace of your master, or by understanding the important points of *śāstras. Śāstrādvā parameśasya yasmāt kasmāt upāgatam. Śāstras* which are concerned with *Paramaśiva*, not *Vedānta*, not *Buddhism*, not *Naiyyāyikas*, i.e. all other lower systems.

yattattvasa parijñānaṁ sa mokṣaḥ parameśatā /
tatpūrṇatvaṁ prabuddhānāṁ jīvanmuktiśca sā smṛitā 13
[Not Recited.]

Yattattvasa parijñānaṁ, when you come to know the reality what has happened. The reality what has happened in this cycle of one hundred and eighteen worlds. *Yat* . . . .

. . . existent state of Lord Śiva, that is liberation, *sa mokṣaḥ parameśatā*, that is existent state of Lord Śiva and that is liberation, final liberation i.e. when you come to know. When you come to know this is trick, that is nothing. When this is trick you have nothing to do.

Ernie:

When you mean come to know, you mean when you live that?

Swamiji:

How you come to know . . . how you come to know? You come to know by the grace of Lord Śiva, you come to know by the grace of your master, you come to know by the grace of *śāstras*.

Ernie:

But I've come to know, just from lectures and from being here with you, but I don't know . . .

Swamiji:

No, it is attached knowledge.

Ernie:

It's what?

Swamiji:

It is attached knowledge, it is not real knowledge

Ernie:

Yes, so real knowledge is, when you?

Swamiji:

When you know yourself exactly

Ernie:

When you live that.

Swamiji:

Yes.

tatpūrṇatvaṁ prabuddhānāṁ jīvanmuktiśca sā smṛitā 13

And that is fullness in elevated souls. That is called fullness achieved by elevated souls and *jīvan muktiśca sā*, and that is called *jīvan mukti*-[liberation].

etau bandhavimokṣau ca parameśasvarūpataḥ /
na bhidyete na bhedohi tattvataḥ parameśvare //14//

But in fact these two cycles of bondage and liberation; the cycle of bondage is concerning with that not knowing cycle, when you don't know what you are doing, when you don't know where you are established–that is cycle of bondage.

And that cycle of knowledge, liberation . . . what is that?

When you come to understand that it is only a trick, it is the play of Lord Śiva and nothing else. Nothing has happened, nothing is lost, nothing is gained. When nothing is lost, nothing is gained there is nothing right; and in that cycle you must understand that, you should not attach that kind of understanding in this cycle, i.e. in this cycle, in the cycle of ignorance.

Do you understand what I mean?

Etau bandha vimokṣauca but in brief words, in exact words, these two cycles of bondage and liberation *parameśa svarūpataḥ na bhidyete*, they are not separate from Lord Śiva, both cycles.

This is Shaivism!

Both cycles are not separated from Lord Śiva.

Etau bandha vimokṣau ca parameśa svarūpataḥ na bhidyete, they are not different from the reality of Lord Śiva. *Na bhedo hi tattvataḥ parameśvare*, because there is difference, i.e. differentiated states have not risen at all. It is only trick that you are ignorant and somebody else is elevated.

Denise:

His trick, whose trick? Lord Śiva's trick.

Swamiji:

His trick or your trick?

Denise:

It's my trick?

Swamiji:

Yes, it is your trick. If it would have not been your trick, how could you be liberated?

Ernie:

Or ignorant?

Swamiji:

No, if your ignorant, for instance you are ignorant . . .

Ernie:

Is that a trick?

Swamiji:

. . . it is your own trick, that you have become ignorant.

Denise:

We fool ourselves.

Swamiji:

Yes. When that force come in you "that I will shatter this ignorance into pieces", you will shatter it. You will shatter it, you don't need any body's help in shattering it, in discarding this ignorance.

Bruce P.:

Because you have done it yourself, to see yourself.

Swamiji:

You have done yourself to become slave, you can again . . .

Stephanie:
Un-slave yourself.

Swamiji:
. . . un-slave yourself and become king.

Ernie:
Or trick yourself another way?

Swamiji:
Yes, another way.

etau bandhavimokṣau ca parameśaśvarūpataḥ /
na bhidyete na bhido hi tattvataḥ parameśvare //14
[Verse Repeated.]

Because in reality Lord Śiva, nothing has happened to Lord Śiva, he is never ignorant, he is never elevated.
From which point he will be elevated?
Was he not elevated before?
Why this word elevation?
Elevation is meant for those who are sunk, who are sinking down. If you have never sunk down, what for, what is the fun in elevating yourself. You are already elevated divine.
This is Shaivism!
But you must come to understand this. This is the difference, because it is misunderstood by many people. This theory of Shaivism is misunderstood and you begin to become Śiva.

Ernie:
What is misunderstood?

Swamiji:
And this misunderstanding also too, also lies . . .

Ernie:
Is a trick!

Swamiji:
. . . is found in the divinity of Lord Śiva.

Ernie:
But, what is misunderstood about Shaivism, in this point?

Swamiji:
No misunderstood, "that I am Śiva."

Ernie:
But I don't understand, that's what . . . ?

Swamiji:
No, you don't understand . . .

Ernie:
Yes, I don't understand that?

Swamiji:
. . . you don't understand that you are Śiva, [so] you are not Śiva. But according to the theory of Shaivism you are Śiva.
Then you come to this [false] conclusion "that you are Śiva !"

Ernie:
Aha, I am!

Swamiji:
This is my misunderstanding.

Ernie:
Where is the misunderstanding?

Swamiji:

Because you are not actually Śiva, you have not achieved that state. and still you . . .

Ernie:

But, what is that?

Denise:

So it's a mistake to think that you are Śiva if you haven't actually realized you are Śiva ?

Swamiji:

No if you have not actually realized Śiva.

Denise:

You shouldn't go around thinking that you are Śiva. Is that right?

Swamiji:

No you should always elevate yourself, you should always think that you are Lord Śiva, but don't boast of this.

Denise:

Don't tell anybody.

Swamiji:

If you tell anybody, it means that you are not Lord Śiva.
You know what happens to this India, and Kashmir?
People always cry in gatherings, "Kashmir is one part of India, Kashmir is one part of India, Kashmir is one part of India", they go on announcing this. It means it is not India, it means. So you should not announce. Announcing shows, proves, that you are not actually.

Ernie:

So if you don't announce, but let us say you keep it secret to yourself?

Swamiji:

No, you must understand, you must actually understand it. Not till then . . . till then it is all joke.

Ernie:

No, but I am trying to figure out how does one know?

Swamiji:

Huh?

Ernie:

How does you know when one is fooling oneself and when one is real, how does one know?

Swamiji:

You will come to know yourself. Because you will be blissful, you will be always blissful.

kairliṅgair triguṇān

When something bad happens to you, you wouldn't get worried. Something good happens to you, you wouldn't get excited, then, if you realized.

Bruce P.:

In pain you will be blissful?

Swamiji:

In pain also you will be peaceful. And you must come to know and you have to see it yourself, see in yourself that you are situated in this way. If you are not situated in this way and say that, "I am

Lord Śiva, I am Lord Śiva ", one will slap you and make you understand that you are not Lord Śiva, you are just . . . with one slap.

Ernie:

This is a big problem?

Swamiji:

This is a big problem and you have to find out yourself, i.e. where you are situated.

Ernie:

Or with master's guidance?

Swamiji:

Yes.

It happens by the grace of Lord Śiva, or by the grace of master, or by the grace of *śāstras*.

itthamicchākalājñāna-śaktiśūlāmbujāśritaḥ /
bhairavaḥ sarvabhāvānāṁ svabhāvaḥ pariśīlyate / /15/ /

In this way *Bhairava*, Lord Śiva is the essence of all beings, *bhairavaḥ sarva bhāvānāṁ svabhāvaḥ pariśīlyate*. This is the *svabhāvaḥ,* this is the nature of all the universe, the existence of Lord Śiva. The Lord Śiva's existence is nature, everybody's nature. Lord Śiva is found in rocks, Lord Śiva is found in the absence of Lord Śiva also. When Lord Śiva is absent, there too, Lord Śiva is existing.

Itthaṁ in this way, *icchā kalā jñāna* Śakti *śūlām bujāśritaḥ* this *Bhairava*, he has held in his own way three great energies, i.e. *icchā*-energy of will, *icchā*; *kalā*-energy of action; *jñāna*-energy of knowledge. Energy of will, energy of action and energy of knowledge, he has held in his own nature. Śakti *śūla*, and these three energies are just like *triśūla*, as you have understood in Tantrāloka–this is *triśūla*. And that is *ambuja*-lotus, three-fold lotus. And *āśritaḥ* seated on that lotus is seated Lord Śiva - *Bhairava*. *Sarva bhāvānāṁ svabhvaḥ,* and he is the nature of the whole universe of one hundred and eighteen worlds. He is nature, he is only residing, it his kingdom only. No one else is found anywhere.

sukumāramatīñśiṣyān-prabodhayitumañjasā /
eme'bhinavaguptena ślokāḥ pañcadaśoditāḥ / /16/ /

"And what for I have composed these fifteen *ślokas*?"

"For some of my dear disciples who have got very tiny understanding power."

You know tiny understanding power?

Devotees:

Yes.

Swamiji:

What is tiny understanding power?

Very little understanding power, and who are devotedly devoted to me. For those disciples I have composed these fifteen *ślokas*, just to make them elevated in an instant, instantaneously; to make them elevated only in five minutes.

Eme, these *ślokas pañcadaśāḥ,* these fifteen *ślokas* have been exposed and written by Abhinavagupta.

There ends our lecture today.

Do you like it?

Bruce P.:

Yes.

| | End of Bodhapañcadaśikā | |

Jai Guru Dev

